GAY MARRIAGE GUIDE VOL. 1

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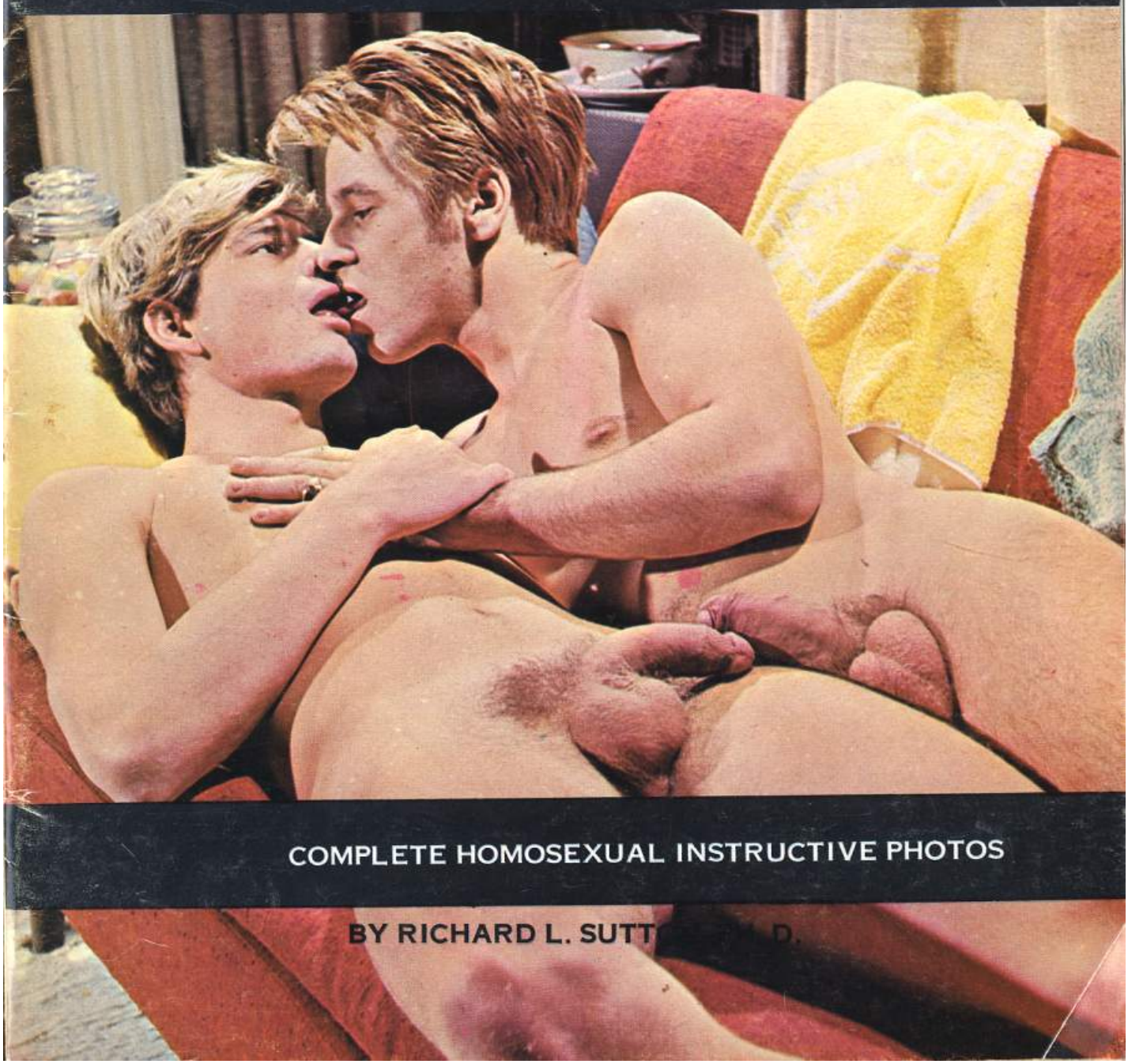
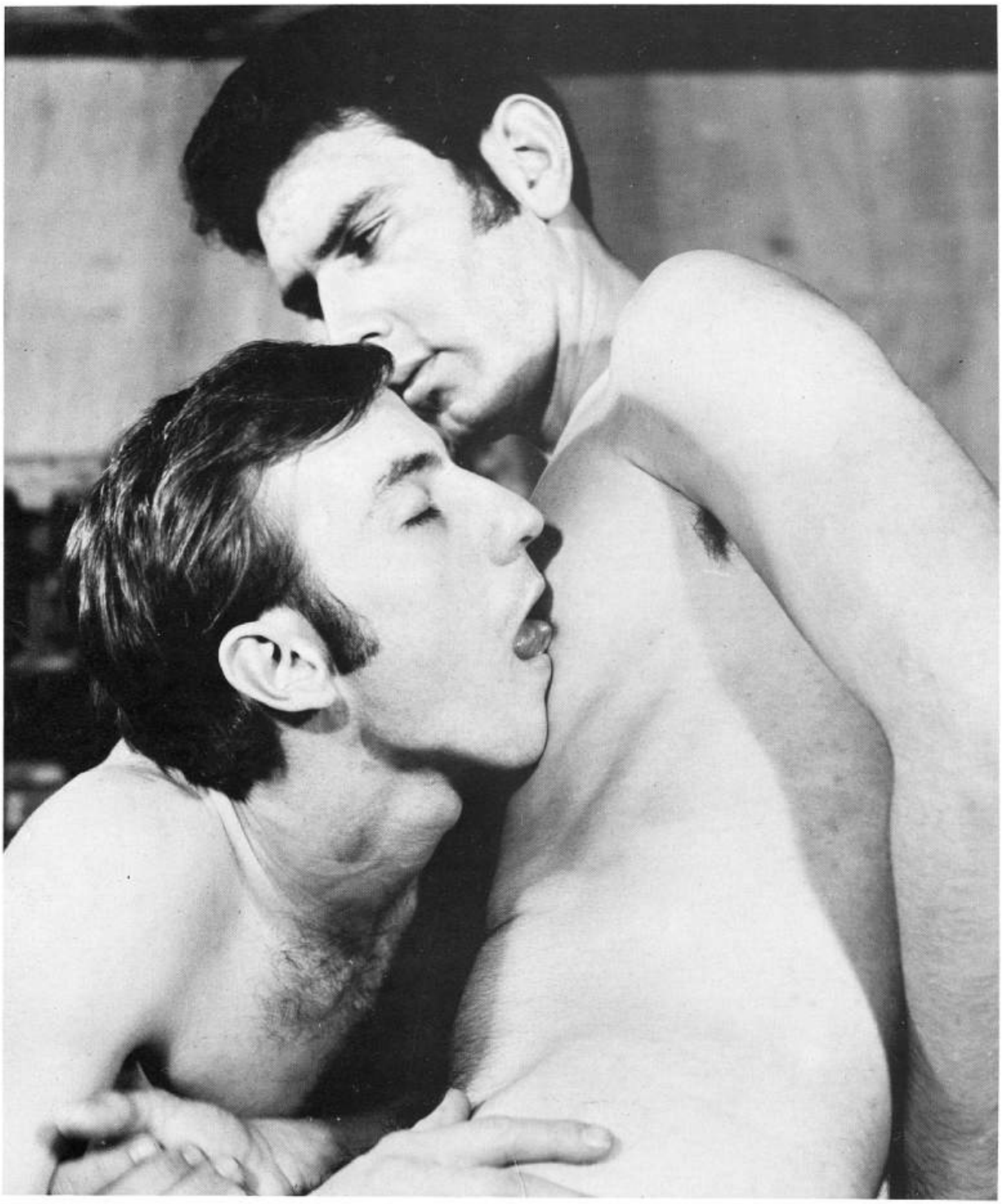
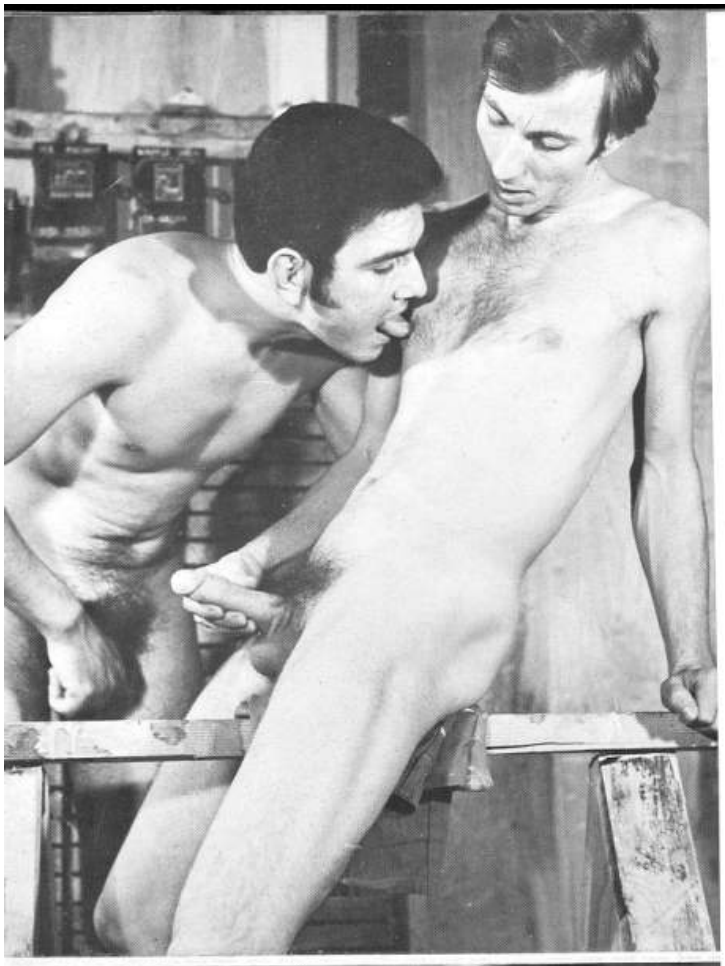


COMPLETE HOMOSEXUAL INSTRUCTIVE PHOTOS

BY RICHARD L. SUTT[illegible] D.





Youth has dropped the double standard. They have become less hypercritical than their elders. Honesty is very important to them. The generation gap exists because young people don't believe what their parents have taught them. They feel that their parents have lied to them about sexual and moral matters. They know that there is a link between puritanism and lust. They reject greed.

In order for us to understand our new world which has come crashing down upon us, we must listen to our youth and stop dismissing everything they say as hogwash. We must stop falling in the trap of comparing our youth experiences with those of the youth experiences today simply because the world has changed and is changing. These tired old comparisons no longer are valid, in fact they've never been valid, but it seems that each older generation plays these tricks on the younger ones. This cycle is being broken and it's a very painful process.

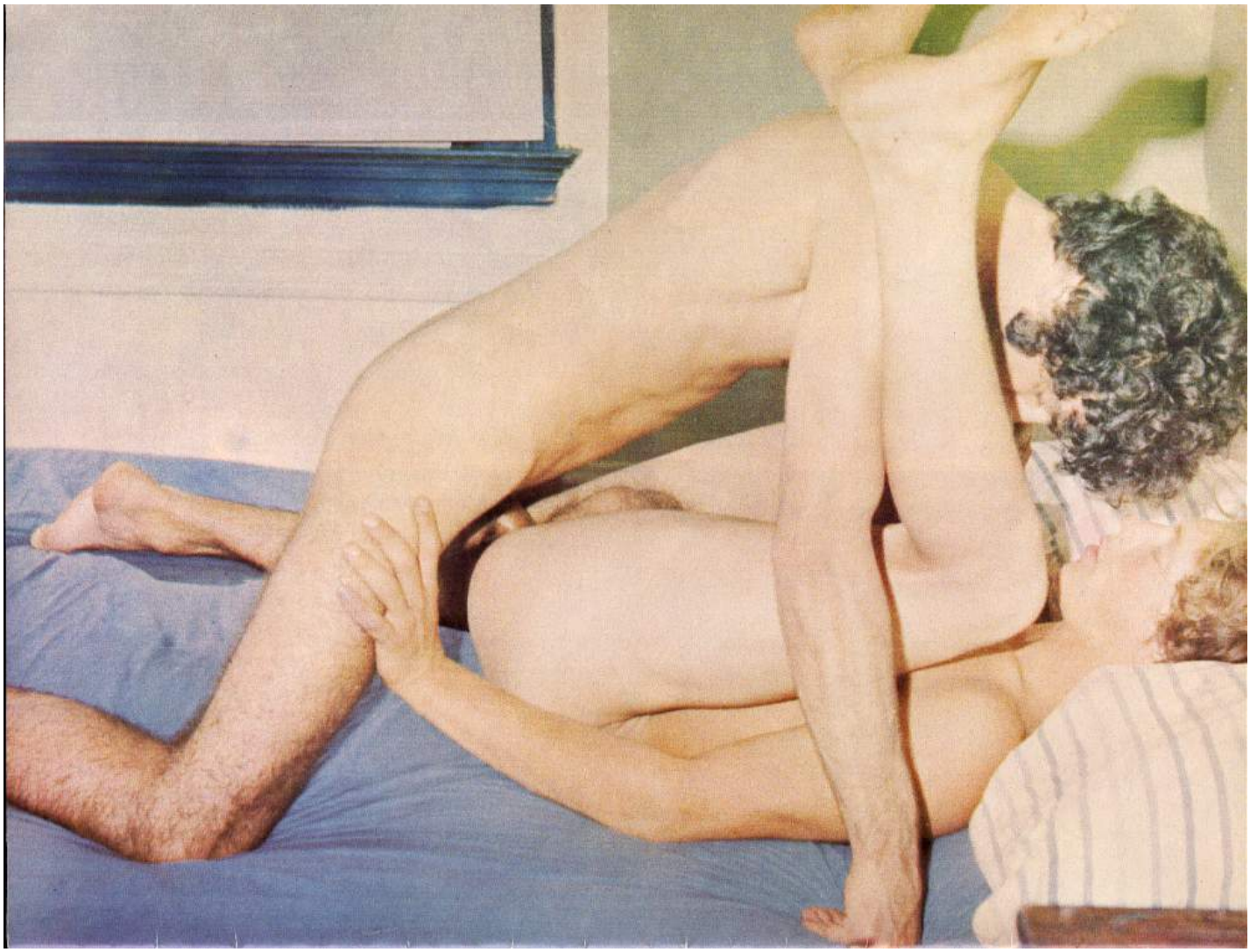
Today's young people are out to destroy the sexual inhibitions of the past. They decorate their pads with phallic symbols, they frolic naked at rock festivals. They're very much less titillated when viewing films, magazines and books dealing with sexual motifs.

However, today's youth faces the reaction of those people in power. Sometimes the reaction becomes unnecessarily harsh and oppressive. Law enforcement people are used by the people in power to break up youth festivals and other events. The reaction is based in fear. The older generation wonders what the world is coming to. The fact is that every generation since the beginning of history has wondered the very same thing, and the world continues.

The homosexual revolution is part of a wider revolution. It is responsible for the changing attitudes and is happening with an explosive force.

Our young people categorically reject the phony legal and moral codes that have prescribed sexual behavior in the past. Youth refuses to wait for laws and mores to catch up with their ideas and activities concerning sex. They have an enlightened attitude toward sex, something that their parents never had.

In the gay movement, young homosexuals are less hysterical than their counterparts were a generation ago. They rapidly adjust to gay life. They readily find identity. And even more importantly, they are fighting the oppression and stigmas which society has placed upon them. Young gays have given up the passivity of the past for militant activism. Already laws and attitudes are being changed.



with erotica and completely uninterested in pornography. Young people continue to question all concepts and norms regarding sexual behavior.

Young people question society's values because they live in a world of split images, of constant change and chaos. The communications revolution has hit them. Ideas, styles and information reaches them with lightning speed. Young people know that in the recent past persons who dared not to conform were ostracized. Those people paid heavily for their independence and nonconformity. However, today's youth have the group support of the youth culture. They can freak out of the Establishment without going through loneliness and alienation because they have each other.

We have spent billions on defense, the bomb and war. Youth sees these acts as absurd and wants nothing to do with that kind of world.

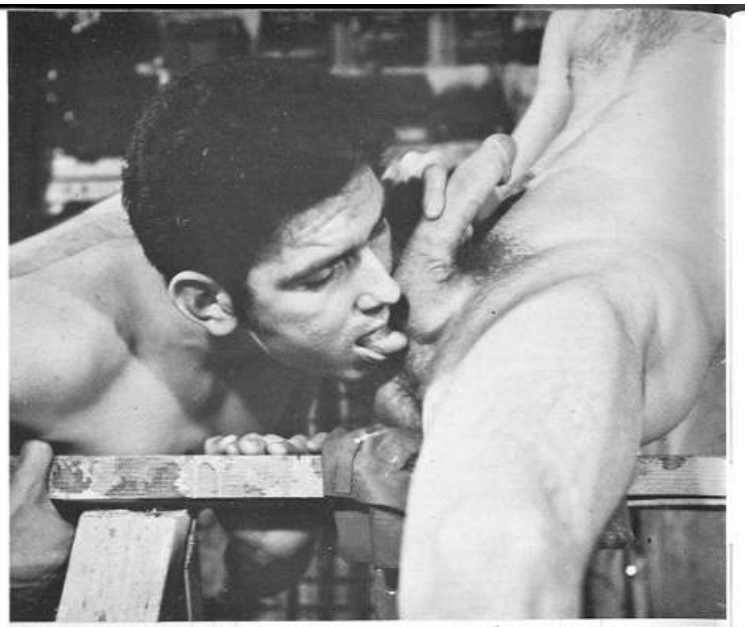
The communication gap between parents and children is widening. The children speak a different language. They refuse to believe what they've been taught. Parents feel helpless because their children have a world view which is much less simplistic than that of their parents'. Parents have been holding onto the world they once knew. They don't seem to be aware of the changes taking place or perhaps they don't want to deal with them. Many of them would prefer to drown themselves in nostalgia.

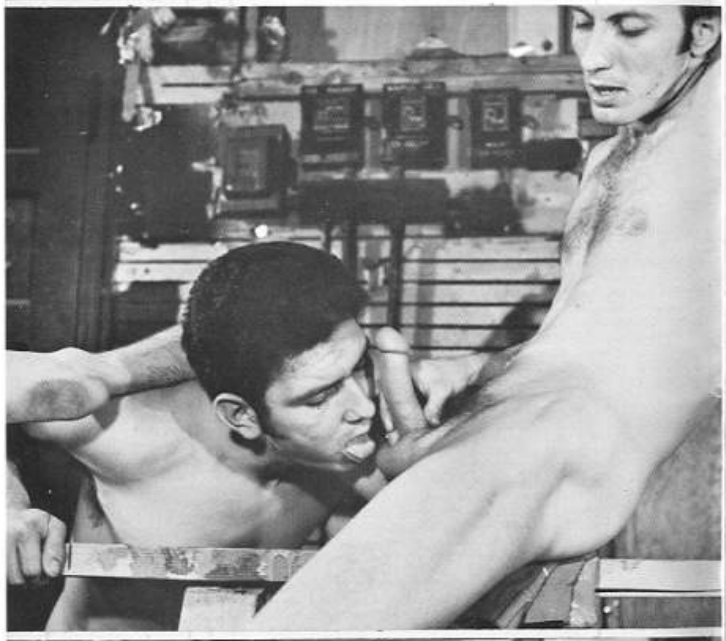
The mass media, knowing the value of the youth market, has never been more youth-oriented. Movies, television and radio rarely deal with the problems of the aged, the retired—our senior citizens. Rock music fills the air waves. Yes, the world is a stage filled with young people groping for roles to play.

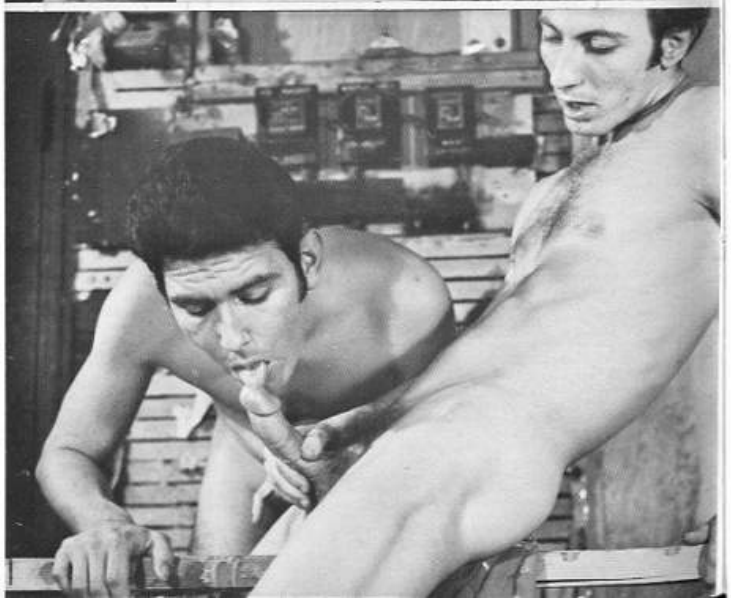
England has given us our language, our mores and codes. Will we follow her?

We both experience the youth revolution, a revolution blown out of real proportion by the mass media. About five percent of all college students could be labeled as activists. But they get the headlines, they are filmed for television news programs. They seek rapid changes in the environment, in education and in laws pertaining to sexual behavior. They are the young people who demonstrate for their beliefs.

Our young people are fed up with authority whether it be parental, governmental or institutional. They do not trust those who are in power. They rebel. The young are skeptical because they know that the information, the facts do not coincide with reality. Religion is passe and so are our social institutions.







In the past, homosexual marriages occurred when the partners reached thirty, forty or fifty. Today's young homosexuals are impatient. Gay marriages often take place when the partners are in their teens or twenties. Young gays realize that they must obliterate oppressive laws and attitudes, then and only then can they have the option to marry without the inhuman pressures from society.

GUYS MARRY GUYS

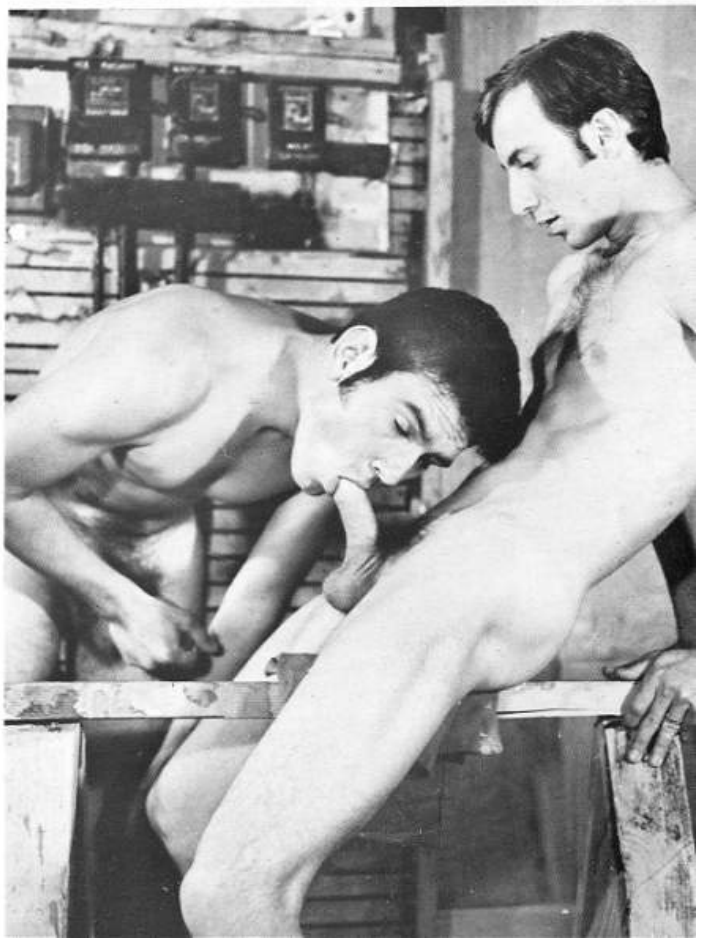
Even with the homosexual revolution, there are millions of gays who remain behind closed doors and in closets. The unliberated homosexuals will surely profit from the gains which are won by the young militants.

The general sexual revolution definitely aided the homosexual revolution. The gay revolution's goals consist of abolishing all laws which interfere with people's sexual behavior and an end to discrimination whether it be in housing, jobs or socializing in clubs or bars. Gays want their human rights and they want them now.

Unfortunately, there is no one simple answer regarding why a young man becomes homosexual. That tired old idea about the over-protective mother and the weak father holds very little water today. The genetic defect theory has been scrapped. A young boy who grows up in a bad environment and becomes homosexual happens only in a few cases.

It should be noted that the majority of past theories concerning the cause of homosexuality have always been negative. These theories would automatically have to be based in negativism. Homosexuality was and still is considered taboo by society. Research into the causes of the homosexual phenomenon is therefore very unscientific. Researchers, both medical and lay people, have been brainwashed by society. They naturally look for negative causes.

Clinical studies reveal that the early sexual education of boys is similar regardless if they become heterosexual or homosexual. Boys learn about sex from their peers. No wonder their heads are filled with distortions, lies, misinformation, and nonsense about a vitally important subject. Still groups of parents passionately fight the introduction of sex education in the schools. It is very rare



that a boy learns about sex from his father. If the father decides to let his son in on the big secret, he usually waits until the youth reaches fifteen. The father doesn't know that his son has already been exposed to dirty sexual jokes and erroneous information. He doesn't know that his son is probably experiencing sex with friends or older companions.

The notion that young boys are seduced by older gays who make the young kids homosexual is a myth. This happens very rarely. It is the boy's curiosity about sex which causes him to experiment with his friends. In fact this sexual curiosity starts very early in life and builds in intensity as the boy reaches puberty. The boy indulges in masturbation and sexual play with his comrades. All boys go through this phase and not all of them become homosexual.

The boy who reaches puberty becomes fascinated with the fact that he can reach orgasm. He is startled when semen shoots from his penis for the very first time.

Boys between the ages of 13 and 16 are most apt to learn about homosexuality by experimenting with each other. Most are unaware that what they are doing is considered taboo by society. Homosexual experiences are natural for them. It is later when the pressures of heterosexual marriage are brought to bear on them that the boys know that society frowns upon such behavior. Some boys learn of homosexuality when they are between the ages of 17 and 20. They may learn about being gay from a roommate at college or from a fellow serviceman in the military.

Boarding schools, military schools, the armed forces and colleges are places where most homosexual activity takes place. Boys look for friendship. Strong emotional attachments are made which produce sexual experimentation. Not all boys who go through this pattern will become homosexually oriented. That depends on the boy's previous conditioning and identification. If his home life was repressive, it might cause the youth to adopt a homosexual way of life. Each individual reacts to the same situation differently. We shouldn't rely upon statistics or observations.

There are researchers convinced that the boy's conditioning during adolescence, specifically his relationship with his father, older men and male friends, determines if his homosexual activities are transitory or permanent. It must be stated here that bisexuality is a rapidly growing phenomenon.

When a boy has frequent sexual experiences with a friend or older companion he has experienced homosexuality. Clinical reports indicate that mutual masturbation accounted for 60 percent of initial homosexual experiences. Exploration of the entire body accounted for 13 percent and 5 percent involved anal sodomy (active). 15 percent of the boys were passive in anal sodomy. Oral-genital contact accounted for 7 percent of the boys.

This report was made in Great Britain and it didn't concern itself with what sexual act the boys preferred when they grew up. Other countries have made similar investigations regarding the sexual behavior of adolescent boys. America has not undertaken a similar study.

Curiously enough, only 18 percent of the first homosexual partners are adults. Adults who have had their first homosexual experience with another adult account for 11 percent. The boys who have experiences with older boys account for 10 percent. About 71 percent of the boys had their initial experience with boys their own age.

Gay activities are not effected by seduction. The gay young man in his teens and twenties will experiment often, he is promiscuous. His drive has been established at the time of first contact. It is believed that psychological conditioning on an unconscious level is an important factor in determining whether or not a young man becomes homosexual. If a youth is straight (heterosexual), an attempt at seducing him will be futile. Boys who get involved with the law often plead that they were seduced. Of course, the question is who is doing the seducing.

The most difficult time in a young man's life is when he realizes that he is homosexual. He usually

over reacts. For him it is an identity crisis which produces chaos and pain. Some boys feel it is only temporary while others attempt to fight it. Still others feel they are outcasts, freaks. There are other boys who feel they are a part of an elite, especially if they plan a career in the arts. Many take to the streets and flaunt their new sexual role while others try to remain very discrete.

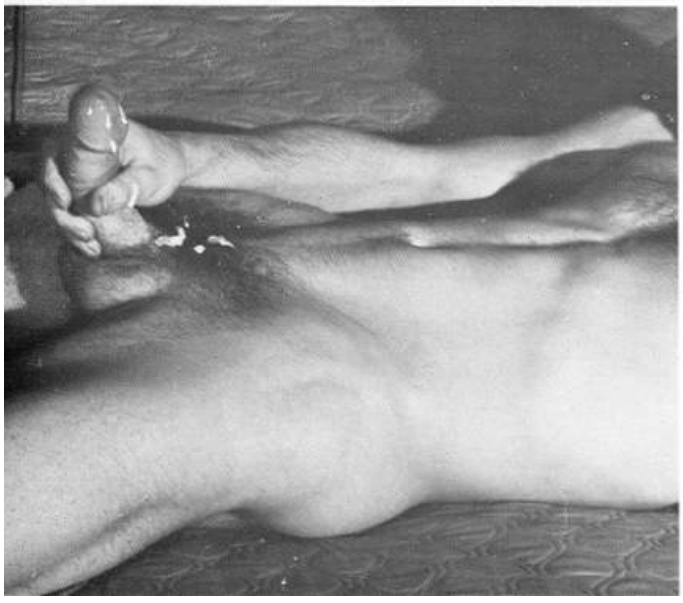
The gay liberation movement stands for pride at being gay. They would like all homosexuals to be completely open so that people in the society can witness what society does to its members who are not part of the conformist majority.

Christianity attempts to stamp out homosexuality. Their attempts have always failed. They regard homosexuality with horror and denounce it at every opportunity. Less than 30 percent of homosexuals go to church and about the same percentage attend occasionally. Most gays will have nothing to do with a religion which condemns them.

In Los Angeles, the Reverend Robert Woodfield has made an effort to bring gays back into the church. He has not been totally successful. He states that attitudes toward homosexuals are "morally unjust and scientifically unjustified denunciations of a sizable minority of our population. We must change these wrongs and we must do it with courage."

Reverend Woodfield wants gays to enter the Christian community, to stay gay without fear, apology or guilt. He has always believed that the responsibility of the church is to be at the vanguard of beneficial social change. Reverend Woodfield asks that all churches deal with the problems of homosexuals in our society. He demands that the traditional attitudes of the church toward homosexuality be wiped out.

All institutions, being part of the status quo, fear change. Changes might bring about the demise of institutions. They want dehumanizing conformity which they think will ensure their existence. Conformity carries the seed of social destruction.



It is stagnation. The gay community knows that if it is to be viable, it must avoid conforming to stereotypes.

Last summer, a friend who lives and teaches in Rome, visited New York. He was invited to a gay dance sponsored by the Gay Activists Alliance. He was shocked at what he saw and remarked, "I left New York five years ago and at that time you could tell who was gay—the way and style of dress, manners, etc. But these young gays defy all stereotypes. If I saw them on the street, I'd never know who was gay or straight!"

Those institutions who are looked at for enlightenment have not been effected by sexual liberalism. They only show hostility, contempt and oppression.

Regarding homosexual marriage, Dr. Wardell Pomerantz says that, "any long-standing emotional relationship with the partners living together for a year or more constitutes a marriage." This is true for heterosexuals, male homosexuals and female homosexuals. Dr. Pomerantz is continuing his work in sexuality.

It is believed that every person has strong homosexual and heterosexual demands. We must study these conditions in a setting of quiet objective investigation.

Findings from within the gay community reveal that there is a definite accent on youth. Gays produce a youthful image. He hates getting older because he feels that he loses sexual attractiveness with age. Gays are noted for their neat homes and apartments. They keep themselves well-groomed. Considerable time is spent trying to attract a lover.

Of those homosexuals polled, 32 percent have affairs which last for years. An equal number have had several affairs. Another 30 percent never get involved for fear of a deep emotional attachment. Acceptance of homosexual marriages could possibly have a good effect on those gays who fear involvements. It could dispel their fears.

Of the known homosexual marriages performed thus far only one has been dissolved. Recent surveys show that duration of gay marriages varies widely. Half of these marriages last for about two years, and half appear to be permanent. The chances for a gay marriage succeeding are when both partners have an agreement regarding sex experienced outside the marriage. Many times fidelity is the cause for disbanding a marriage. The younger gays are not hung up on sexual fidelity. They feel that sex should be had with other gays and that if the relationship is meaningful, outside sex will not be a cause for a marriage failure.

Those who accept their homosexuality and get

great pleasure from it seem to have the best chance for an emotional love of long duration.

Many gays accept their homosexuality with varying degrees of accommodation. Twenty percent accept their situation, but avoid long term emotional involvements. Those gays who are resigned to their homosexuality and attempt to adjust make up 30 percent. Twelve percent of the gays have not come to grips with their situation. About 3 percent adapt heterosexually, but remain actively homosexual. Bisexuality accounts for 6 percent.

Today's young male heterosexuals, who feel they are missing something, contribute to the growing numbers of bisexuals. In cosmopolitan areas of the country, it is very chic to be bisexual. Today's youth regards sex as an act of communication. They are not concerned with oppressive sexual roles and labels.

Much of the confusion in sexology is due to the fact that sexual activity indulged in by heterosexuals is also performed by homosexuals in similar situations. Aesthetics is most likely responsible for the conditioning of sexual practices and attitudes. And it is the erogenous zones which account for this aesthetic determination.

The male mouth is used for sucking, kissing, rimming and nibbling. Mouths are also used in cunnilingus. The tongue and clitoris make contact. Making contact with the anus of another male is taboo. However, most homosexuals wouldn't think of denying themselves of this pleasure. Analingus is not so stigmatized in the male-female experience. Sodomy exists when the penis penetrates the female anus. This is still illegal in most states, but it is hardly ever heard in court. Few people complain about such things.

The language of sexual activity is expressed in either clinical or polite terminology. This is due to the prohibitions against most sexual activity.

A man's erection receives a great deal of importance. Flattering a man's ego and senses for a prolonged sexual performance, and the adoration of the size of his penis are phenomena which have created many myths and prejudices.

The subject of semen encompasses the reaction to the homosexual act. Semen is the magic juice of life. It is responsible for the creation of life and also because of its direct connection with fertility, there has been a lot of magical notions regarding semen. Many superstitions include semen as a facet. No thorough study has been conducted on

the magical qualities of semen in both civilized and primitive cultures.

When homosexuals indulge in fellatio and one partner swallows the semen of the other, the one who takes it is showing total acceptance of his partner, the donor. Spitting it out is a clear act of rejection and usually signifies unresolved conflicts coupled with inner guilt feelings. To gag on semen or to vomit it out is an act of unconscious rejection. The sense of maleness instilled from childhood is what is involved.

Another factor is size. The one who sucks a large penis psychologically believes that his member is the same size. This also holds true for guys who drink large amounts of semen. It makes them more male, and completes the male identification which they seek. Some researchers believe that it also represents subconscious incest.

Still, the drinking of semen has a magical meaning. The receiver becomes more male and simultaneously his feelings of love and affection fill his being. In history, warriors would wear the skins of animals whose attributes they wished to identify with.

Shifting from one erotic stimulus to another increases the capacity in all sexual responses. Attention moves from one organ to another. Conditioned responses and reflexes are learned which make possible the further exploration of new sexual pleasures. Sexual pleasures, stimulations and satisfactions are based in anatomy and physiology.

Satisfaction should result when the erotic zones are stimulated. Two key factors in homosexual lovemaking are prolonged stimulation and tenderness. Most people do not realize that the stimulation of the male nipple is much more exciting than similar stimulation of the female nipple.

Most clinical psychologists contend that mutual masturbation doesn't constitute a homosexual act. However, mutual masturbation does contain homosexual desires. The act is a simple gesture of friendship and respect. The law holds that it is a homosexual act reflecting homosexual desires. Mutual masturbation is sometimes used in homosexual seduction. What it really amounts to in significance is nothing more than a transitory gesture, like a handshake.

The one sex act that all homosexuals learn is sucking the penis which is known as fellatio. The gay boy or young man must learn to avoid using his teeth during this act. Also, knowledge of the use of the tongue and timing is absolutely necessary for the young man to acquire. The skill of practicing fellatio is a must in the erotic arts. In the

Far East, boys and girls are taught fellatio. The person who practices fellatio and analingus will find these erotic acts pleasurable and rewarding.

Mastery of the sphincter muscle control by the passive partner will increase enjoyment during the act of sodomy. The use of lubricants helps in easing penetration and it is at this time when sphincter muscle control should be learned.

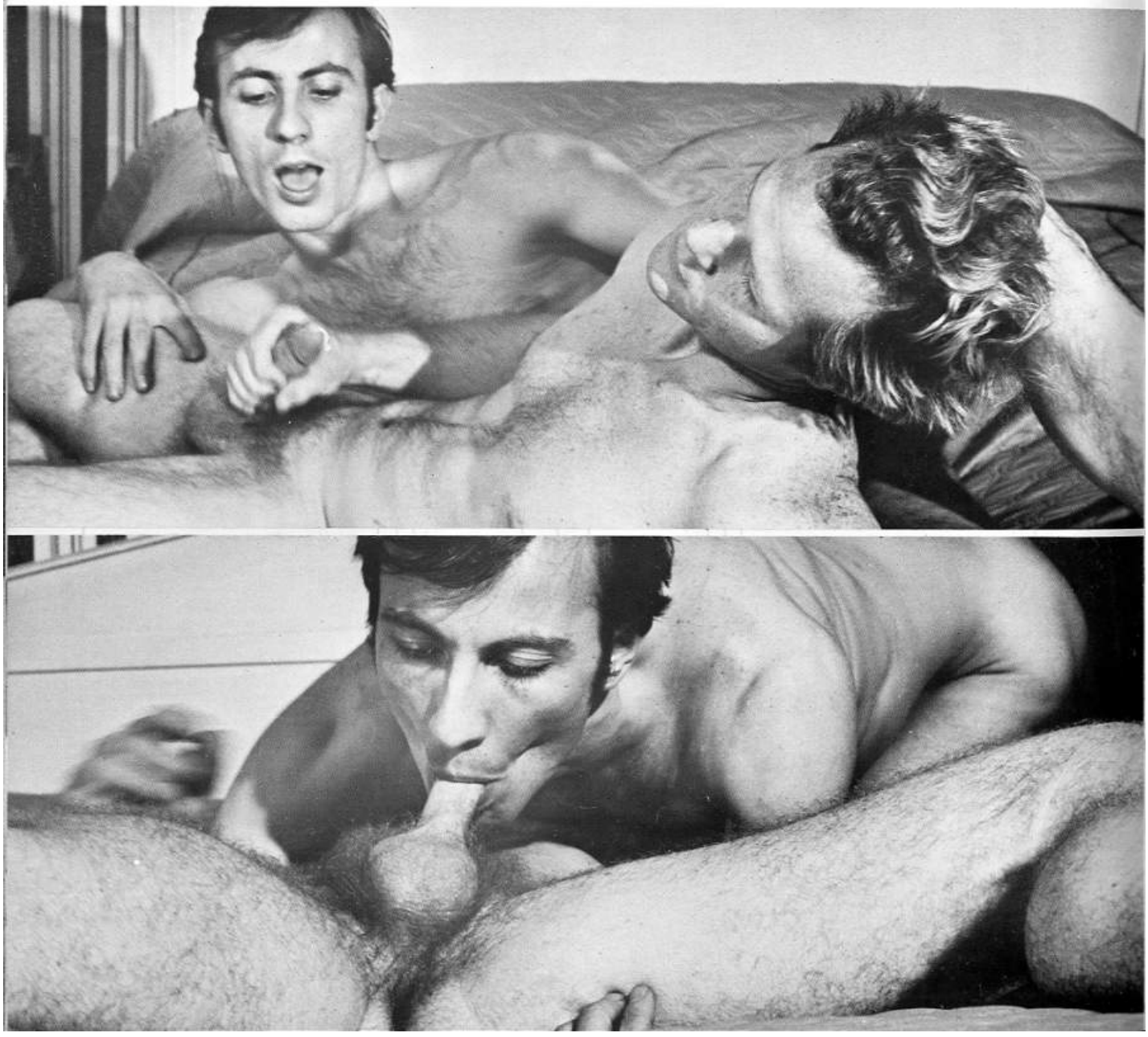
Much research has been done on the psychological causes of homosexuality. Unfortunately, ignorance and prejudice have clouded these investigations. Because of these conditions, the results of the investigations should not be thought of as conclusive. It has only been in the recent sexual revolution that objective experiments could be conducted.

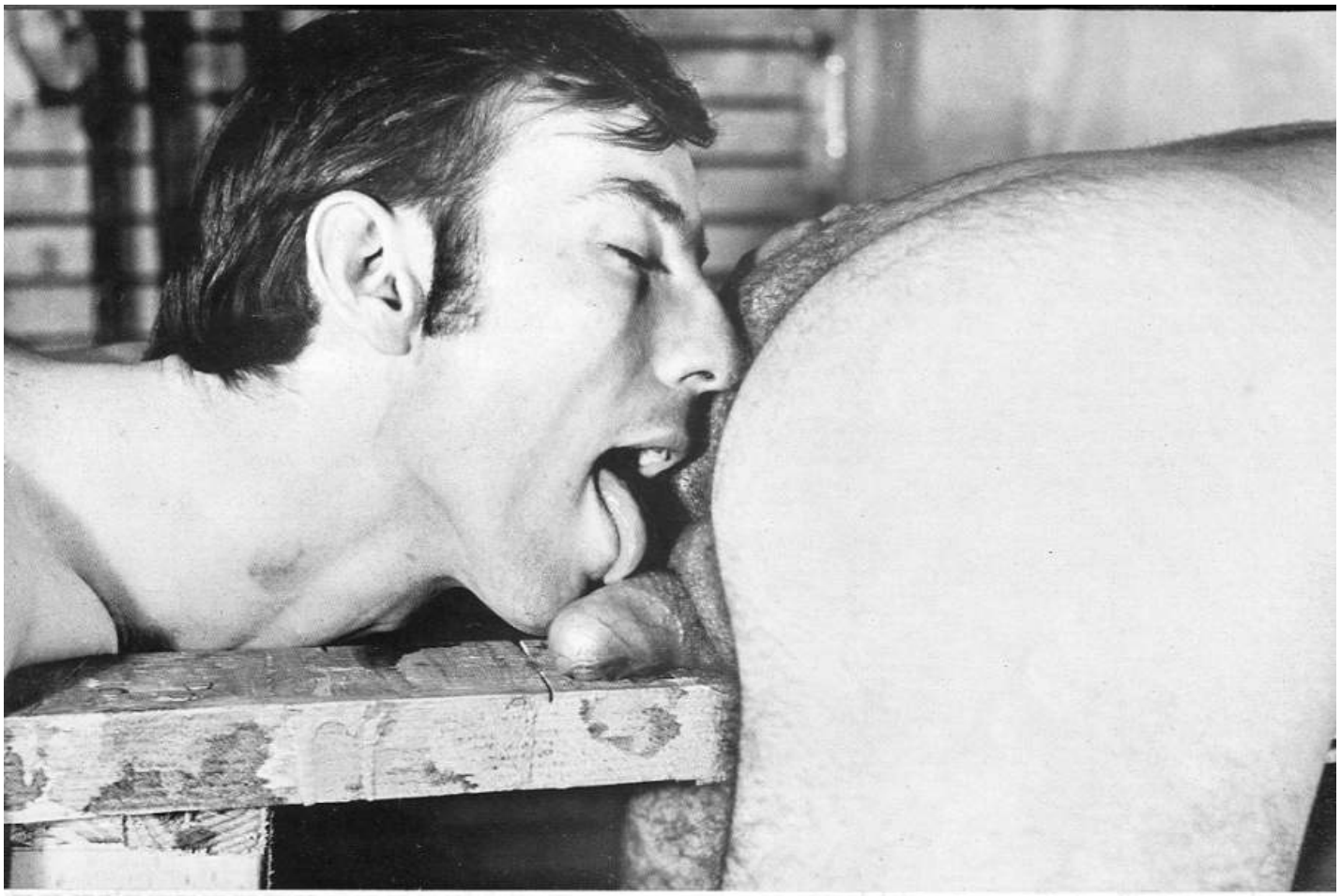
The ignorance of sexuality and the secrecy which surrounds it has produced unrealistic laws concerning all areas of sexual activity. Still, observations can be made:

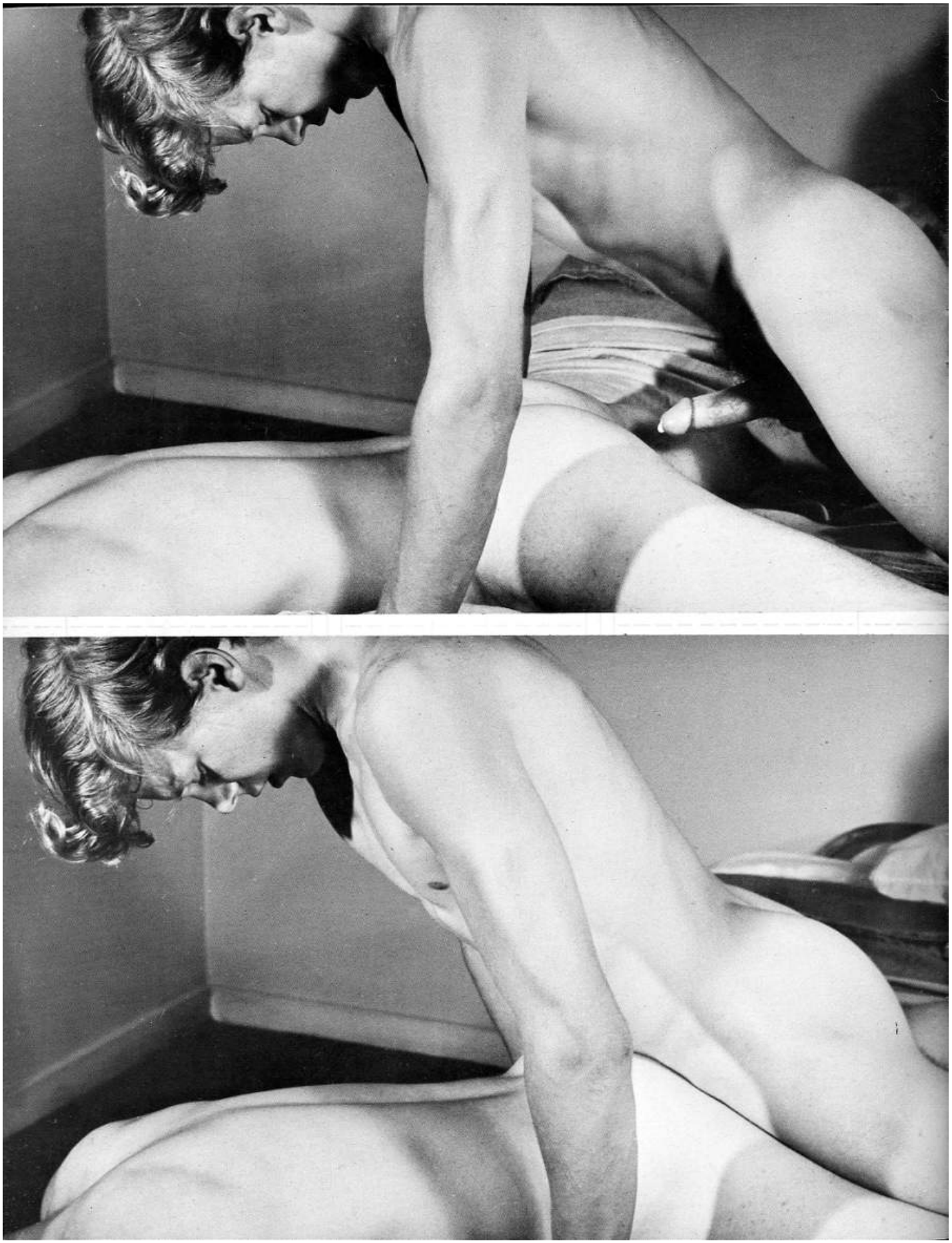
1. Seduction is rarely a cause. When it is, homosexual tendencies have been developed and are present.

2. A person with latent homosexual tendencies will get into a situation where the tendencies become overt. This happens sooner or later.

3. Over-emphasis of the influence of seduction exists. It has been equated with heterosexual







changed just as the Catholicism of the middle ages differs in practice from the Catholicism of today. Interestingly, changes in sexual manners has been slower than other changes.

Homosexuality has existed from the beginning of time and in every culture. Only in European societies has homosexuality been very controversial. It seems as though the other more primitive societies rarely let themselves get upset about it.

The persecution of homosexuality in traditional and Western societies is due primarily to misinterpretations of the Biblical story of the fall of the ancient cities of Sodom and Gomorrah. These misconceptions have only recently been destroyed. It was originally thought that God's wrath had caused the destruction of the two cities. Homosexuality, which was widespread in Sodom and Gomorrah, was to blame for his wrath. Sodomy, meaning fornication between male homosexuals, is derived from the city Sodom. Sodomy also means anal copulation between a man and an animal.

In his comprehensive book, Homosexuality and the Western Christian Tradition, the Reverend Dr. Derrick Sherwin's research proves that the destruction of the two cities was a natural event, not a supernatural one. The evidence dealing with linguistic interpretations clearly indicates that no reference is made to homosexuality in the two cities. As languages developed the original error in interpretation was compounded and fixed as prejudice expanded the original misconception.

Since our legal tradition is based in the Judeo-Christian ethic, homosexuals and homosexuality has experienced centuries of oppression.

Court records are filled with cases which have oppressed homosexuals. It is interesting to note that homosexuals and heterosexuals are charged differently and punished differently for remark-

ably similar offenses. Usually if a heterosexual seduces a young member of the opposite sex, the crime is often a misdemeanor. A homosexual seducing a young member will find himself being charged with a felony which ensures very harsh punishment.

Penal codes in all but two states in America, namely Illinois and Connecticut, have sections designed specifically to suppress all kinds of homosexual activity. Court tests have been few. Recently, however, there was a case in Texas involving a homosexual who was charged with sodomy. A higher State Court threw out the case, which has prompted the Texas State Legislature to make null and void laws dealing with sexual activity.

The fear of exposure and the great expense of challenging laws are reasons for few court tests. The harsh penalties given to homosexuals who have had the misfortune of getting caught are inhuman. Present methods to suppress homosexuality and penal codes have been a complete failure.

In Illinois and Connecticut sodomy is not a crime; in all other states it is a felony with punishments varying from state to state. Minimum sentences range from 5 to 25 years while maximum sentences range from 10 years to life. Men who have been convicted of sodomy find unusually brutal treatment while serving their sentence in prison. Ironically, sodomy is rampant in all prisons

in America. This makes one seriously question the sanity of our society.

The word homosexual as a generic term has had very little acceptance. It provokes the same shock and outrage as when specific sexual acts or specific people in the gay community are referred to. Homosexual, in its generic sense, encompasses many activities and social transactions between people of the same sex. Everyone who is sexually segregated falls into this category.

Institutions such as the military, boarding schools, monastic orders, fraternities, segregated colleges and penal institutions are all socially acceptable homosexual institutions in the broad generic meaning of the term. Curiously, all socially acceptable homosexual institutions take the most repressive measures against homosexual acts and ideas. These institutions try to assure themselves of avoiding the taint of homosexuality. Yet, homosexual acts abound in these institutions.

The word homosexual is a clinical term and being dropped by the younger more activist gays. They prefer the word gay. "Gay Power" and "Gay Is Good" are slogans created by groups like the Gay Activists Alliance and Gay Liberation Front.

Dr. Evelyn Hooker of UCLA, the noted researcher in the field of homosexuality, has conducted a lengthy double blind psychometric study to evaluate the diagnostic differences between homosexuals and heterosexuals. Clinical tests which are widely accepted were used by Dr. Hooker. These include the Rorschach test, the Thematic Aperception test and the mutiphasic test.

Dr. Hooker concludes that there are no significant diagnostic neurotic differences between the homosexual and the heterosexual. She further relates that either the test itself is not a valid test, and in this she refers to each test, or there is just no pathological difference between homosexual and heterosexual.

Dr. Hooker's published findings have been like a bombshell in the field of psychological testing. If Dr. Hooker's work voids all previous systems of testing, it still leaves the gay world defenseless from attacks by conventional society. It is only recently with the advent of strong gay organizations, that the homosexual has any support and reinforcement which is vitally necessary.

Society has always thought that one of the tragedies of a homosexual life style was the

loneliness of a homosexual getting old. It has been thought that gay people shifted through some half-world of emptiness and frustration, of search and remorse, to a meaningless end. Surveys dealing with this myth challenge this idea.

The gay man of forty or fifty has made adjustments and survives. He has accepted himself and usually gets along as well as his heterosexual counterpart. The real problems happen to the young men in their teens and twenties. They are promiscuous and involved in a search for identity. The young and uncommitted homosexual experiences guilt, self-doubts and sometimes unhappiness while the search goes on.

Adjustments include work and choice of a career, family relationships, leisure activities, and spiritual satisfaction.

In the recent past the homosexual has worn a protective mask. He has operated as a bachelor and has made compromises with his feelings and attitudes. He has tried to accommodate the demands of a hostile, heterosexual world. Many times his private life is lived out in the closet. He has often refused to identify with the liberated homosexual movements. These homosexuals are older, they usually have a position and do not want to jeopardize it. The young guys today refuse to make the initial compromise of remaining in the closet. They show themselves as they are and refuse to follow the dictates of conventional society.

Until recently most homosexual couples have shared a life, a union of common friendship, understanding, and often, business arrangements. The homosexual community has referred to these arrangements as marriages. But the term defines attitude rather than formal arrangement.

Gay attitudes on love have been thought of as existing only in the abstract. Society's institutions and codes thrust upon the homosexual guilt feelings. They attempt to destroy his affections and passions for his own sex. A shift in attitudes seems to be forthcoming; it's a slow and long road. The community and religious organizations will someday recognize homosexual marriages. There are three existing conditions; they are:

1. Man and woman are joined as one in faithful love. This is the traditional norm and it obviously excludes homosexuality.

2. A loving relationship between a man and a woman. The first condition implies that the union is for the primary purpose of establishing a family. This condition allows for the union as a complete with or without children. It also excludes homosexuality.

3. A loving relationship between two people.

Homosexual marriage impinges on the third condition. Organized society still looks down upon these homosexual marriages even though they're becoming widespread.

Social pressures, emanating from deep rooted attitudes against homosexuals, are experiencing reactions from gay groups and individuals. The reaction to this oppression has surfaced. No longer will homosexuals tolerate oppression from society. They demand human treatment now.

THE HISTORICAL ASPECTS OF GAY MARRIAGE

Through the centuries, marriage has been variously defined. It has been thought of as a legal contract, entered into between a man and a woman, to live together as husband and wife; the condition is wedlock. It is also the act of marrying, the rites, festivities, a wedding: the nuptials.

Marriage, the word, is derived from Old French. Marriage, matrimony and wedlock denote the relation of a husband and wife. Marriage is the legal term. Matrimony is the usual religious term and has to do with the estate into which the married persons enter. Wedlock approximates matrimony in meaning, but stresses the legal and moral obligations. Children are born in or out of wedlock. Marriage, wedding and nuptials pertain to the ceremony in which two persons are joined in wedlock.

Society has always assumed that marriages would only be performed between men and women in the heterosexual context. Laws have allowed for loose contracts, mutually drawn contracts, a haphazard licensing procedure and recognition of the common-law arrangement. Legal terminology dealing with marriage is rather precise.

Homosexual marriages have not undergone legal scrutiny as yet. People who have entered into such contracts may not receive any legal inquisition into their marital states except by the Internal Revenue Service. Homosexual couples file their tax returns jointly as husband and wife. They insist upon tax exemptions given to families. Single people are penalized. Perhaps the exploding birth rate will cause the government to give tax incentives to single people and childless couples.

Test filings have already taken place. And homosexuals who file jointly and who are refused deductions by the Internal Revenue Service plan to go to court and fight.

The marriage laws of the state of California illustrate the vagueness of the language. The laws are based on assumptions and practices. They have followed the wake of legislation on sexual behavior, which follows the Puritan ethic. This in turn is a Biblical overlay on the Roman law enunciated by the Emperor Justinian in the fourth century A.D.

The Justinian Code was derived from the Code of Theodotus. Sections of the Justinian Code proscribed a simple rite for heterosexual marriage. They established and protected the family. They also regarded the corruption of youth and the crime of sodomy as a direct threat to the state.

The Justinian Code states that: "When a man marries and is about to offer himself to men in a womanly fashion, what does he wish, when sex has lost its significance; when crime is one which it is not profitable to know; when Venus is changed into another form; when love is sought and not found? We order the statutes to arise, the laws to be armed with an avenging sword, that those infamous persons who are now or who hereafter may be guilty may be subjected to an exquisite punishment."

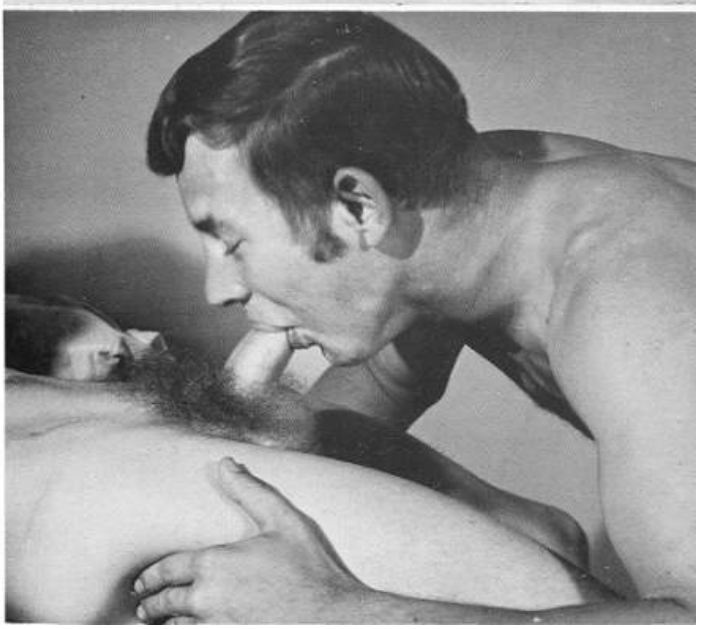
Venus, the pagan goddess, is still invoked. It was in 342 A.D. when this edict was rendered. Its purpose was to halt the widespread prostitution of passive sodomists. But like most sex laws it had its other side.

Taxes were levied on business transactions of prostitutes along with a licence tax for prostitutes. The situation was nothing but pure hypocrisy. The emperors got the taxes and admonished the taxed.

After 390 A.D. punishment for sodomy included castration along with public exhibition and ridicule. Gibbon tells of another punishment for sodomy: "the insertion of sharp reeds into the pores and tubes of the most exquisite sensibility."

Acts contrary to nature were banned in an edict in 538 A.D. In 544 A.D. another edict condemned sodomy as impious. The excesses of earlier times were responsible for these edicts. Nero had gone through his spectacular marriage with Pythagoras. Scenes similar to this are found in the movie, Fellini Satyricon. They show Rome at a time when passive sodomy and prostitution were not considered threats to the state. When quantities of manpower are needed for armies or to maintain occupation troops is when the state clamps down on homosexual activities.

The vice of old Rome flourished. In battles the victors were given the captives. The victors enjoyed the privilege of raping the captives as a symbol of victory. Sodomy began to be equated with femi-



ninity if it was passive. It still has this connotation today in the role-playing engaged in by some homosexual couples.

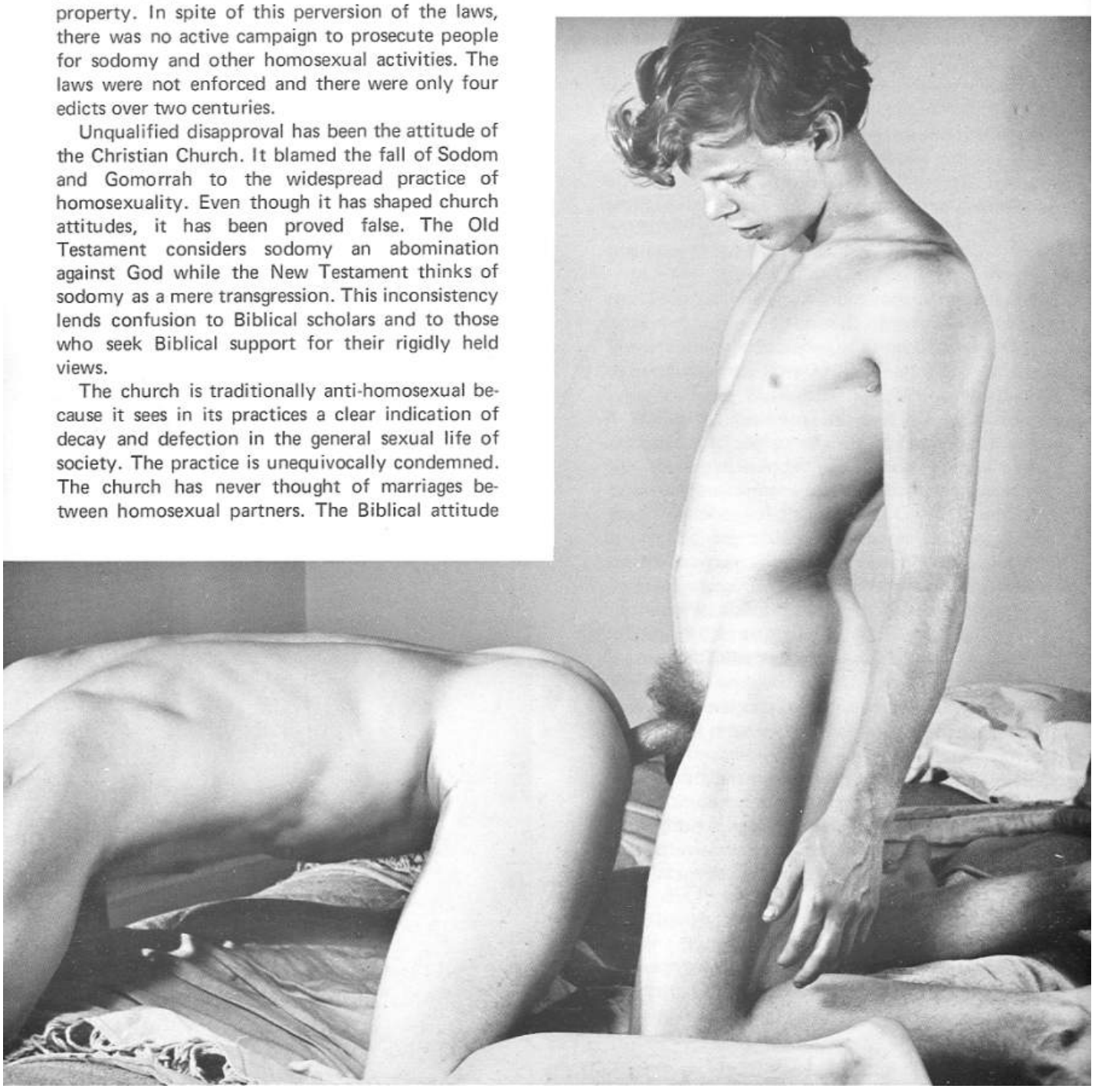
Justinian and his successors used the laws only to produce repentance. The punishments lost their effectiveness if they were carried out. Justice was based on forgiveness rather than on brutal punishment.

Individuals or groups will find ways to use laws which are on the books even if these laws are not being enforced. These Roman laws were used as political weapons to discredit a man and seize his property. In spite of this perversion of the laws, there was no active campaign to prosecute people for sodomy and other homosexual activities. The laws were not enforced and there were only four edicts over two centuries.

Unqualified disapproval has been the attitude of the Christian Church. It blamed the fall of Sodom and Gomorrah to the widespread practice of homosexuality. Even though it has shaped church attitudes, it has been proved false. The Old Testament considers sodomy an abomination against God while the New Testament thinks of sodomy as a mere transgression. This inconsistency lends confusion to Biblical scholars and to those who seek Biblical support for their rigidly held views.

The church is traditionally anti-homosexual because it sees in its practices a clear indication of decay and defection in the general sexual life of society. The practice is unequivocally condemned. The church has never thought of marriages between homosexual partners. The Biblical attitude regarding the love between David and Jonathan insists that it was purely platonic, and any contrary reference is held as being in error at best.

Apart from the imprecise nature of definitions and codes delineating marriage, we have widely divergent views, in the Western World, about marriage rites. These ideas range from the validity of hasty civil action or contracts through an extensive and elaborate religious service of some length and symbolism which elevates the ceremony to the status of a sacrament. While this has been an



evolutionary process, it has never dispelled the common-law marriage, which has held sway over the centuries.

Early unions in the church had almost the same status of common law. As late as the seventh century A.D. marriages, if performed at all, were outside the church building, on the steps. It wasn't until the tenth century A.D. that a real change was observable. Advantageous marriages of permanence were needed to establish property rights and inheritances and to obtain without challenge, a dowry. A feudal economy was developing and needed this particular legal-religious bond to cement the relationship.

Couples and real estate were present in these marriages. This is the valid definition of marriage today.

As a social institution marriage was artificially created. Its goal was to further the defined basic unit of society, the family. It is a crystallized tradition in western man's thinking that its union is for the basic purpose of progeny and property. The marriage vows clearly spell out these attitudes.

A man endows his wife with all his chattel, his worldly goods and possessions. Loyalty and fidelity are pledged to assure this through lifetime. In addition this is further cemented with promises to stay with the marriage through all adversary; sickness or health, rich or poor, better or worse, until death. Care and protection of children is implicit in such vows.

Only recently has marriage between people of differing religious faiths been sanctioned. The marriages between Catholics and Protestants came about by social pressure in the United States, a largely Protestant country. Restrictions still discouraged such unions. Religious instructions were essential, and a contract assuring the children's upbringing take place as Roman Catholics was a must for sanctioning the union.

Intermarriage between the races is still prohibited in many Southern states. These codes have been successfully challenged in the courts. But more work will have to be affected in the lower courts on the state level to eliminate these restrictions.

Historically, marriages between Christian and Jew were prohibited. Church laws and civil laws reinforced the ban. Such a union was punishable by death in some Christian countries. The sentence

was to die by stoning, or, in some areas, burning. The magnitude of the crime of any kind of sexual union between Christian and Jew was the same for sodomy and bestiality. A death sentence was deemed mandatory.

The social interactions and shocks produced by the expanding colonizations of the eighteenth and nineteenth centuries demonstrated that much of the body of myth and prejudice surrounding sexual customs and social prejudices was artificial, and would not long stand the light of reason.

No one really knows where the seeds were planted for a sexual revolution and specifically a homosexual revolt.

Some sociologists feel that it derives from the inspirations of successful struggles by other ethnic minorities. It is really only a short time since the Jews fought their way out of the ghettos to positions of respectability and acceptance. Within a century the Irish, Italians and other ethnic groups have undergone similar struggles in the U.S. Now the Puerto Rican, the Indian, the Black and Oriental and the homosexual are making common cause in equality under full protection of the law coupled with freedom from oppression on every level.

Many old taboos have dwindled, leaving a residue of vestigal superstitions around which we build socially neurotic reactions. Some taboos have held tenaciously as bulwarks against the sexual and racial revolutions. White superiority is a popular myth in some quarters. So is that of heterosexual rectitude. Incest is taboo throughout the Western World. And the Oedipus legend is firmly fixed in myth and medicine.

Studied in the context of what constitutes the homosexual and homosexuality and the basis for marriage, one can see that there is an active basis for homosexual marriages. This is further fortified by the church's uneasy attitude in its relationship toward childless couples, and to married people.

It has been assumed that children are the rivets of marriage. Such is not the case. Childless couples are often happier than those with progeny. Barrenness has been looked upon with regret by the church, which has been powerless to deal with the difficulty, leaving it to medicine and science.

We must examine the identity crisis that is part of gay life, and which needs resolution before marriage. We must disregard the image of a

THE ACID TEST

The sexual revolution and the homosexual revolution have been defined. A sense of the goal of this change in moral concepts is only now being articulated. The steps along the way to this articulation have dealt with the efforts to change laws, efforts to overturn decisions in lower courts, and efforts to win public acceptance from all segments of the conventional and dominant heterosexual population.

There is an undercurrent of change, an undercurrent playing upon the real guilts of society. Society is aware of the centuries of oppression, and of repressions against homosexuals. So called straight individuals know that what they practice in privacy as heterosexual adults may be illegal, but that it will never be punished. They know, too, that this is not the case with homosexuals. It is this knowledge of inequality that provides the channel for changes in laws and in the general moral code. There is a feeling, or perhaps only some wishful thinking, that people who are leading the fight for liberalized sexual practices, free of legal constraints, are actively campaigning to make any kind of sex act between consenting adults in the privacy of their own homes free of any social stigma or religious or social restraint. A guilt-free sex! We approve completely of this goal.

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